uiably concluded from what was before proved, that they acknowledged omnipotence or infinite power to be a Divine attribute. Because upon the hypothesis of many unmade self-existent deities, it is plain, that there could be none omnipotent, and consequently no such thing as omnipotence *in rerum natura :* and therefore omnipotence was rightly and properly styled by Macrobius,[a]sw?m/u" *Dei omnipotentia,* it being an attribute essentially peculiar |*o* one supreme and sole self-existent Deity. And Simplicius, likewise a Pagan, confuted the Manichean hypothesis of two self-existent deities from hence also, because it destroyed

Omnipotence]: *avayicdZovTai* Svo XeyovTEc TWV In Epict c ©Xow ctp^de (TO *re ayaOov tcai* TO /ca/cov) *Kdi'fp* 4t ^*ot"*s in *ayaBov* Trap' *avroiQ* Xe-yo/ievov 0eov, /urj/c£Tt *tfav-*

p. 164. e^L

>r -| r <sv < / c\ t
Salmas. i[1] '

TCt>v atnov Aeyav, jurjoe we TravTOfcpaTOpa oi/caut>c *nv aKporarriv* feat o ^ v ava-

>|| | | * | * *i| <s r
›f *r •
|
aAAa TO *rifjuaru rr}g* oA^c ovvajitecuc?
ciTn-p apa /cat

For they, who assert two principles of the universe (one good, the other evil) are necessitated tQ grant, that the good principle, called by them God, is not the cause of all things, neither can they praise it as omnipotent, nor ascribe a perfect "and whole entire power to it, but only the half of a whole power at most, if so much. — Over and be sides all which, it hath been also proved already, that the ancient Atheists under Paganism directed themselves principally against the

opinion of monarchy, or of one supreme Deity ruling over all; from whence it plainly appears, that it was then Asserted by the Pagan Theists, *

And we think it here observable, that this was a thing so generally confessed and acknowledged,

* In Soiin. Scipion. Jib. i. cap. xvii. p. sfr. •